

Bismillaahir-Rahmaanir-Raheem

The Reality of Zubair Ali Zai and the Alum Rockers

(Compiled by Yaser Salafi (I), Irfan Ahmed Butt and Khalil Ur Rahman)

Contents

Synopsis	2
Introduction	3
History	4
Manhaj of Zubair Ali Zai at a Glance	5
Concerning Abu Khadeejah Abdul Wahid from SP	6
More on His Manhaj	10
Concerning the Imaam of Jarh wa Tadeel Shaikh Rabee	13
Concerning Shaikh Falih bin Nafi Al-Harbi	15
His Usool of Hajr is Personal then on Manhaj Issues	16
Manhaj Reality vs. Theory	17
The Alum Rockers	18
His Meezan of Usool Jarh wa Tadeel	19
Ikhwani Ideology	24
Conclusion	25

Synopsis

The reasons why it has been important to address this topic is that the unity of the salafis cannot be established where there exists an active group of people which is engaged in the evil task of causing friction between salafis. This group has been identified as the Alum Rock and also Zubair Ali Zai carries the same ideology. I have known Alum Rock and Zubair Ali Zai for a few years. The information that we have is from first hand experience.

Alum Rock played the significant part in the last fitnah, which occurred between SP and Zubair Ali Zai. They lied to Zubair Ali Zai in order to prevent reconciliation with SP this was a political motive purely to create enemies for SP. They also lied to Zubair Ali concerning the position of SP in issues connected to fiqh, the issue of taqleed and other administrative matters at SP. They have intense jealousy for SP and their manhaj is concerned with attacking SP.

As for Zubair Ali Zai he has not learned from his previous mistake, which was to attack the Imaam of Hadeeth, the Reviver of this Century, the Allaamah Muhammad Nasir-u-Deen Albanee (Rahimullah). This hatred for the Ulema emanated from a corrupt manhaj and this has been clearly exposed. This time he has initiated the evil attack upon the Imaam of Jarh wa Tadeel, Allaamah Rabee bin Hadee Al-Madkhalee (hafidhullaah).

The reasons which led Zubair Ali Zai to attack Shaikh Rabee bin Hadee are all connected to issues of fiqh. These same points of fiqh are utilized by Alum Rock to attack SP .So therefore both of them are on the same methodology. Alum Rock considers the Salafiyya of SP to be deficient as they mentioned that SP does not refute Deobandees in matter of fiqh of the prayer; “make taqleed permissible” and other secondary issues.

There are clear manhaj problems with Alum Rock and Zubair Ali Zai in matters concerning Al Walaa wal Baraa and the unity of the salafis. Therefore until Alum Rockers truly repent then it is advised to stay away from their politics. Their network of fitnah has been apparent to me from the first time I met Kamran Malik and every subsequent meeting was revolved around the issue of destroying Maktabah Salafiyya and in particular targeting Abu Khadeejah Abdul Wahid As-salafi.

Introduction

Alhamdulillah Was Salatu Was Salamu Alaa Ashrafil Anbiyaa. Wa Bad:

Recently I have been in contact with Abdullah Gambi from Dar ul hadeeth, Manchester he has requested me to write a bayaan regarding those individuals whom have been responsible for the disunity among the salafis and those whom have severe manhaj problems. One of the significant factors which contribute to their manhaj problems is due to their intense hatred for the salafis in particular the renowned Salafi center, Maktabah Salafiyya in Birmingham, UK. This came at a time when Zubair Ali Zai with whom previously I was a close companion of started to make serious errors in manhaj. Furthermore the group Alum Rock which as is well established as been known for operating the “fitnah network” in the UK and they share the same ideology and objective as Zubair Ali Zai. The Alum rock group comprises of the individuals namely Kamran Malik, Abu Khuzaimah Imran Masum, Imran Yusuf and Ajaz Malik. It is well known that Alum rock have been extensively refuted in the last one year or so. Maktabah Salafiyya authored a 72 page refutation of Alum rock and more recently Abdullaah Gambi exposed their deviant objectives.

Previously Zubair Ali Zai initiated fitnah in relation to the false allegations he brought against the Imaam of Hadeeth, Shaikh Muhammad Nasir-udeen Albanee (rahimullah). These allegations were refuted by Maktabah Salafiyya hence Zubair Ali Zai started attacking the Maktabah Salafiyya from that point onwards. Zubair Ali did offer a clarification in view of his statements against Shaikh Albanee hence we choose to cooperate with him.

Currently he has initiated his evil attack upon the Imaam of Jarh wa Tadeel, Shaikh Rabee bin Hadee Al-Madkhalee. In his current stance he has shown no indication of repentance from his batil statements nor is he willing to discuss them (we phoned him prior to the compilation of this he hung up the phone). Repetition of speaking against the Kibaar Ulema was a clear signal to us that he had not truly retracted from the ideology which led him to make the batil statements against Imaam Albanee (rahimullah).

The Alum Rock individuals and Zubair Ali Zai as is too well known for having severe hatred for all the brothers connected to the Maktabah Salafiyya. This hatred is not based upon any firm point of aqeedah or manhaj and both groups (Alum Rock and Zubair Ali Zai) have never been able to bring any proofs against SP despite repeated requests from myself. I no longer have any support for Zubair Ali Zai or Alum Rock and I am totally free from them.

History

I have known Zubair Ali Zai since August 1999 ,the initial form of contact was via phone I used to call him very often asking him questions regarding manhaj especially in relation to the takfeeri,jihadi,ikhwani group Jamat Dawa(previously known as Lashkar Taiba).For the most part his answers were in conformity with the salafi scholars .However it has now emerged that although his verbal answers were correct but the practical application which commanded hajr from Jamat Dawa has not been facilitated. The questions were aimed in order to determine whether he had a firm manhaj or not.He often repeated that Lashkar Taiba has a defective manhaj and they are not upon the usool of the Ahle Hadeeth.These answers made me believe that his manhaj was good regarding the people of innovation, hizbiyya however even as recent as in the last few months it has become apparent that he still has ties with this organization. This relationship with the takfeeris (LT), those whom hate the salafi scholars such as Shaikh-ul-Islaam Ibn Baz (rahimullah), have ikhwani manhaj do talks alongside the rafida shia (LT 14th August conference 2003, Minaare Pakistan, Lahore) will become apparent later on.Jamat Dawa is a group which is extremely deviant and they promote the ideology of Usama bin Ladin, Syed Qutb, Hassan al-Banna, Mududi and they are enemies of the Saudi state and the Salafi Saudi scholars.

Let it also be known that I have been very close to him such that the information he used to share with me he never shared with anyone else. He would consult me on most of his dawah affairs and his positions in times of fitnah. I have sat with him for hours, traveled with him extensively, organized tele-links for him in the UK. So therefore no one can claim that they know his manhaj better than I do and he will testify to the fact that no one kept in contact with him on a regular basis (almost daily) than I did.

Manhaj of Zubair Ali Zai at a Glance

What has been witnessed is a great deficiency in his manhaj, in his manners (whenever he is unable to answer he puts the phone down as with Abul-Hasan Ali Nadwi and Salman Tahir); his hatred for the salafis connected with SP is one of extremism. Recently his hatred for some of the well known salafi Saudi scholars such as Shaikh Rabee, Shaikh Falih and Shaikh Saleh Al-Fouzan has become apparent. He also recently along with his jahil student Ghulam Mustapha Zaheer have founded some corrupt usool with regards to issues concerning taqleed by the jahil; Al Walaaa wal Baraa, Jarh wa Tadeel and batil fatawa's. In this article he will be fully exposed for his flexible manhaj. He is known to sit in the private circles of the hizbees where the elite members of Jamat Dawa are present.

Please note prior to the compilation of his errors we gave him opportunity to clarify himself but unfortunately as history repeats itself he hung up the phone. Furthermore we have tried to contact Shaikh Falih ibn Nafi Harbee to inform him of this matter and we desired rectification for him however he urged us to "write whatever you wish". Zubair Ali Zai has reached the point where he no longer has respect for these scholars hence taking advice from them is no longer an issue.

Zubair Ali Zai has a problem in clarifying the truth therefore he has never been able to clarify his position regarding the takfeeri group Jamat Dawa. Furthermore despite acknowledging the mistakes of Alum Rock he was not able to clarify his position.

Concerning Abu Khadeejah Abdul Wahid from SP

First of all I would like to apologise to the brother Abu Khadeejah for debating with him and not understanding the reasons why he wrote the 72 page refutation regarding Alum rock and the condition of Zubair Ali Zai .I admit that I was incorrect in my judgment concerning Zubair Ali and furthermore there is no doubt that Abu Khadeejah had a greater share of the truth in his ikhtilaaf with Zubair Ali.

Zubair Ali Zai on the basis of the 9 points bought by SP declared Abu Khadeejah to be liar, as this is written in his “Jarh wa Tadeel” book. Furthermore he abused Abu Khadeejah to the extent where in a public gathering in his Maktabah where I was present along with Asif Nazir, Khalil ur Rahman, Safdar and others said “Abu Khadeejah is a dog of the dunya” (December 2003). On previous occasions he said Abu Khadeejah is usurping the dawah funds and bringing other baseless allegations. He is unable to prove anything in his accusations regarding Abu Khadeejah the issue is one of personal hatred however he has not been able to control his tongue. It is his habit that he backbites the brothers in the name of Jarh wa Tadeel, so he constantly backbites Salman Tahir saying he is useless, a khadijite, a hizbee, he promised to give me a mini disc player and he never gave it .Once he was invited to Lahore by Salman Tahir whom had arranged for Zubair Ali Zai to stay at a hotel and Zubair Ali would use this point against Salman Tahir complaining that Salman never took him home but made him stay in the hotel. The question that arises is by which standard is this considered to be a point of manhaj? He also refuted those whom he has a common objective with such as Ajaz Malik whom he says is a liar on the basis that he promised to buy him a photocopier, a generator and also a car, etc. Once Ajaz Malik, I and Zubair Ali and a few other brothers were sitting and Ajaz narrated that in the UK there was a wildlife park where cheetahs and tigers were in the same field. It was a general statement later on Zubair Ali told me on account of this story narrated by Ajaz then he will be declared daeef. Similarly he says about Kamran Malik that “he is a miser and he never calls me unless he has some fitnah to share”. All of this backbiting has been witnessed by other brothers including Irfan Ahmed Butt from Harrow, London whom for the past one year has been frequently visiting Zubair Ali Zai. This also reflect his usool of Jarh wa Tadeel that he makes hajr on the basis of the dunya and not a point of manhaj. We asked him the condition of Muhammad Sharif whom is the raess of an Ahle Hadeeth university is Faisalabad and Zubair Ali Zai narrated “he has bad akhlaq since he never fed me when I visited him”. So this is his habit of backbiting in the name of Jarh wa Tadeel- it should appropriately be termed as nameemah or outright slander.

Now we would like to analyse the points on which Zubair Ali declared Abu Khadeejah to be a liar:-

1) “Imaam Albanee has irjaa”- I traveled with him to Lahore from where he took me to the house of Abdul Malik Mujahid(Dar us salam manager) there he met up with Abdus Samd Rafeeqi(graduate from Madinah University) .The three of us were walking on the fields in the town of MandiWarbutton and this is where Zubair Ali informed Abdus Samd Rafeeqi that “Shaikh Albanee has great irjaa in his aqeedah” and then he asked Abdus Samd Rafeeqi what do you say about the Ruler who does not rule with what Allaah has revealed and Abdus Samd recited the ayaat of the Quran “those who rule with other the what Allaah has revealed

they are the kafiroon”(surah al maidah:44).Upon hearing this Zubair Ali Zai agreed and made no clarification on the point of the tafseer of Ibn Abbas Radiallaanhu regarding “kufr doona kufr”. The reasons why Zubair Ali Zai accused Imaam Albanee of Irjaa was on the issue of “tawheed al-hakimiyah” (as is apparent from the above conversation) and also on the position of Imaam Albanee on the one who leaves the obligatory salah. Later on when it appeared in the 72 page document Zubair Ali would swear by Allaah, that he never said that Shaikh Albanee has irjaa and Abu Khadeejah has lied upon him. Some time after the fitnah I did confront him that he actually did say it some time ago in MandiWarbutton (I think yr 2000/1) then he replied “I forgot I said it and it was a long time ago”. Nevertheless the point is that he said it and Abu Khadeejah was right hence on this point he can not be declared a liar.

2) On the issue concerning saying that SP make istihlaal of taqleed this I have heard from him many times and this point will be discussed later on. He will make hajr of anyone who holds the same opinion as Shaikh Albanee regarding the taqleed of the jahil.

Zubair Ali Zai newly founded usool along with his jahil student Ghulam Mustapha who is of the opinion” that whoever has this view(taqleed by the jahil is permissible) then he is a deviant” and as Zubair Ali says “ it is an issue of emaan” and “its part of emaan”!!Again the point is SP were correct he did allege SP to make taqleed permissible and this was reported to him by Kamran Malik.The Alum Rock knew that he would make hajr on issues of fiqh so they bought this issue to the attention of Zubair Ali Zai. I recall that I contacted Kamran in his office asking him where on the SP website is this point mentioned and he could not bring any proof. Their objective was just to humiliate and discredit SP by any means necessary.

3) Regarding the point that SP make taqleed of Imaam Albanee then this is not surprising since he wishes to direct everyone’s attention to his own takhreej of hadeeth.And he mentions the mistakes of Imaam Albanee in order to promote himself. As majority of the salafis are of the opinion that Imaam Albanee is the reviver of the century he disagrees with this and place’s Imaam Ibn Baz before him although I notified him that Shaikh Ibn Baz said Shaikh Albanee is the reviver of this century. Most of the “Ahle Hadeeth” in Pakistan will make Al Walaa wal Baraa over issues of fiqh and Zubair Ali Zai is no exception. More recently he had started to say that SP are muqallid’s of Shaikh Rabee and they give preference to the Arab scholars.

He would say to me that the Saudi scholars have hizbiyya since they don’t refute other Saudi scholars I cleared his misconception by informing him that Shaikh Ahmed bin Yahyaa An-najmee had written a book entitled “Ibn Jibreen is not from Ahlus Sunnah”, upon hearing this he went quiet. So this showed that he was not keen on the Salafi Saudi scholars and the hate attitude was surfacing to the point where he said “I don’t narrate from Shaikh Falih, I have deleted all of his statements in my book, and he has a lot of pride”.

When the tahqeeq of Shaikh Albanee is mentioned Zubair Ali Zai is quick to add “I have ikhtilaaf with him on thousands of Hadeeth”. The answers he gives are strange once I asked him concerning the attributes of Allaah and he never knew the answer so I gave him the opinion of Shaikh Uthaymeen and he replied” in aqeedah the Ulema Najd are very good but they don’t know anything about taqleed or the fiqh of the prayer like Raf-ul-yadain”.This is

strange since it is more important to focus on learning the aqeedah then the fiqh of the prayer.

Regarding the rest of the points bought by SP then I am sure the isnad does exist and what I have listed above is sufficient to prove that the points authored by SP were indeed truthful and hence there is no basis to declare SP to have lied or Abu Khadeejah to be termed as a liar.

As is common with Alum Rock, Zubair Ali has a severe hatred for the salafis connected to the Maktabah Salafiyya whom are known for their clarity on manhaj and their connection with the Kibaar Ulema of Dawatus Salafiyya. The intensity of Zubair Ali Zai's warning against Maktabah Salafiyya is dependent upon how he perceives you to be. The brother from Harrow, London Irfan Ahmed Butt would constantly advice Zubair Ali Zai to remove Abu Khadeejah's name and also make dialogue with SP in order to minimize any fitnah that may result and also to bring unity among the salafis. However Irfan narrates that "Zubair Ali Zai was not interested with dialogue". The Alum Rock member has such severe hatred that once I went to advice them to repent (after the SP refutation came out) and in their gathering Abu Khuzaimah Imran Masum said "Abu Khadeejah is a bastard" then he requested me to inform Abu Khadeejah. However Ajaz told him to be quiet since I was not happy with his comment, this was outright slander. I told these comments alongside the refutation that existed in the 72 page to Zubair Ali and informed him that he should make hajr from these individuals since they lie to him for their own benefit.

When I was trying to reconcile the differences that had sprung up between SP and Zubair Ali Zai, Abu Khadeejah agreed to remove the name of Zubair Ali Zai after his clarification. Then Abu Khadeejah sent me the new PDF version of the document with the name of Zubair Ali removed. I informed Zubair Ali that his name has been removed and now he can stop abusing and warning against the Maktabah Salafiyya. However one day later Ajaz and Kamran spoke to him and said "your name is in the document again it has not been removed" so again Zubair Ali lacking any wisdom started cursing Abu Khadeejah and the Maktabah, the Alum Rock recorded this conversation with Zubair Ali Zai. So this is the working of the Alum Rock making friction between salafis and trying to destroy SP.

Thereafter the chances of reconciliation with Zubair Ali were greatly reduced due to the efforts of Alum Rock whom would promise Zubair Ali financial gifts perhaps this kept Zubair Ali quiet regarding the Alum Rock.

He is known to slander the SP brothers accusing them of having a business center saying its all "about the kursi, the money", etc. He slanders the salafis on minor points to the extent that he said that Sohail from Birmingham came to study with him and he left because he remembered his family(witnessed by Irfan Ahmed Butt).So he would mention this again and again as though this was a great issue of manhaj it was nothing more then mere slander. He calls this Jarh wa Tadeel, the backbiting of the salafis however some of those who are very close to him have a deviant manhaj altogether but he will not make hajr from them due to the benefits of the dunya.

The takfeeri vibe is still vibrant inside him; he can not handle differences between the Ulema and he is very extreme in fiqh issues. It should also be known that before he met me he

informed me that he was upon a takfeeri ideology that I had helped him along the salafi manhaj by purchasing books for him and also introducing him to the salafi scholars.

He considers you to be 100% salafi if you are free from the influence of SP or has he terms it Khadijites. So the brother Taqweem from Hounslow, London came to visit Zubair Ali Zai and after the meeting Zubair Ali informed me that “he was a khadijite and he doesn’t even want to look at his face”, this was the level of hatred that he had for him. The meeting was witnessed by Irfan Ahmed Butt and it was just a Question and Answer session with strong emphasis on the allegation that Abu Khadeejah is a liar! The hatred for Taqweem (Hounslow, London) was due to the fact that Irfan mentioned to Zubair Ali Zai that “Taqweem has links with Abu Khadeejah”.

So his manhaj of Al Walaa wal Baraa is in disagreement with the Book of Allaah and the Sunnah of His Messenger Muhammad Sallaahu Alayhi wasalam. He hates the clear salafis and more ironically has good relations with the takfeeris from Jamat Dawa.

More on His Manhaj

We have recently noted the following points concerning his deviated manhaj:-

1) He is a politician he will give an answer concerning a particular individual based on the fact how Zubair Ali perceives you are so there is no consistency in his answers .For the most part when he sat with us we would narrate to him issues of manhaj that we had read and he would agree .We were deceived with his behavior and this will soon become apparent with the use of a few examples. I asked him on many occasions what do you say about the takfeeri, ikhwani Mubashar Ahmed Rabbani whom is a elite member of the group called Jamat Dawa(LT).So he would give me many different answers such as “in his dealings he is not good, he owes money to a Maktabah in Lahore” ;other times “he calls himself Ahle Hadeeth”; then other times “he is a hizbee”(we would be delighted to hear this)” but in fact it was me who would constantly inform him this is the case i.e. that Mubashar was hizbee and he would agree just for the sake of it. He also would admit that Mubashar was his friend and they generally are upon the same thing. On two different occasions I called him by phone and he was sitting with this known takfeeri once in Lahore and the more recent time in Zubair Ali’s Maktabah. It would not be as though he was advising him or refuting him since in the book “Fatawa according to the Quran and Sunnah” authored by Mubashar Ahmed Rabbani (Urdu) the introduction is done by Zubair Ali Zai whom writes that “Mubashar is a good Ahle Hadeeth alim” .So he gave a tazkiya to a takfeeri, a member of the deviated sect Jamat Dawa. What type of manhaj is this?

Similarly whenever he would go to KSA in Riyadh he would stay with the takfeeris from Jamat Dawa namely “Qari Yazeed”. This was not just one visit however it was on every trip to KSA. This incident was witnessed by Yasar Rahman and Zubair Ali Zai tried to introduce Yasar Rahman (Riyadh) to the takfeeris and Yasar narrated to me that it was a sickening sight.

Furthermore before his departure to the KSA he would call “Qari Yazeed” and ask him “Qari sahib what shall I bring for you, what do you need from Pakistan”. He would address him with honour and respect; a person whom hates the salafis and in particular Shaikh Rabee. Much of the hatred for the scholars emanating from Zubair Ali was due to the fact that he would stay with them (takfeeris) for months and hence he would compromise his manhaj for the dunya. Yasar narrated that he would accept money from them and he would tell me that it’s impermissible to take money from Ahlul Bidaah. So either he has a confused manhaj or he considers Jamat Dawa to be salafi. Another example is that he openly does not refute the takfeeris (Jamat Dawa) whom have ample mistakes in aqeedah and manhaj, when asked why he says this is my policy! Once when he visited us in Islamabad we requested him to give a lecture which was played on paltalk and I realized that he was extremely reluctant to speak against the takfeeris, the Jamat Dawa.The reality is that he still has some attachment with them and also doesn’t want to sever his friendship ties with them. He would tell Yazeed that he is not from Jamiat Ahle Hadeeth trying to hint at the fact that he is neutral and not concerned with the dispute between the Jamiat Ahle Hadeeth and Jamat Dawa. Although on this issue the position of the Ahle Hadeeth is upon the haqq(though they also have manhaj problems).I told him on numerous occasions and also Yasar also advised me to ask him not to visit the takfeeris in Riyadh but he said the first time “they helped me greatly

I cant break my links with them” he was referring to his visa case in KSA where Talib ur Rahman had deceived him and Qari Yazeed came to his rescue upon the instruction of the Jamat Dawa leader “hafiz Saeed”. So this clearly indicates why he doesn’t speak out against them and his mixing with the Ahlul Bidaah has led him to be far away from the salafi manhaj. He also told me the “salafis with Shaikh Rabee” don’t do any tawaun (cooperation) whereas the others (takfeeris) are willing to publish his books, etc. “Qari Yazeed” and his associates did try their best to make Zubair Ali a “takfeeri” by taking him to Salman or Safar, Ibn Jibreen and some others whom have the common hatred for Shaikh Rabee. Although Zubair Ali Zai told me that they are deviants i.e. those whom he visited in Riyadh the question which arises is that he already knew this beforehand and why just go at the request of “Qari Yazeed”. This proves that in the sittings between Zubair Ali and “Qari Yazeed” it is indeed “Qari Yazeed” who has the upper hand and the greater influence on him.

He told me that from now on he will remain silent (to prevent fitnah) if anyone asked him about Shaikh Rabee. He no longer gives Shaikh Rabee a tazkiyah and with his new founded usool Shaikh Rabee is considered to be a deviant. He has initiated this evil attack upon this Noble Imaam of Ahlus Sunnah and I informed him about the statement from fatwa-online about having mercy on yourself when you decide to attack Shaikh Rabee.

Zubair Ali said regarding his student and friend, Ghulam Mustapha whom has ample mistakes in manhaj that he is jahil; has little knowledge, he is “baefkoof” (lacks wisdom and maturity). This was said when Zubair Ali heard Ghulam Mustapha physically beat up an elderly Ahle Hadeeth man, also the jahil Ghulam Mustapha made the following remarks:-

1) On the issue of taqleed of the jahil I read out to him the post of Abu Iyaad Amjad Rafiq (Shaikh Albanees’s position) on Salafitalk.net

And since he never had the courage to say that Albanees has deviated he said the usool is that whoever says that Taqleed for the jahil person is permissible then he has become a deviant (Urdu: ghumraa). When I asked him so you say the same about Shaikh Albanees he remained silent and said it’s the usool!

2) He was thrown out of Jamia Athariyya in Jhelum for saying that “whoever says that three utterances of talaq are equal to one has given a fatawa for Zinaa”. This was witnessed by the raess of the Jamia, Shaikh Abdul Hameed and Shaikh Abdullaah (both are graduates from Jamia Islamiyya, Madinah) and others. Ghulam Mustapha knew the fatawa of Shaikh ul Islaam Ibn Taymiyah.

3) Mustapha Zaheer said “Ehsan Elahi Zaheer is a fasiq” (issue of the beard) and started publicly disclosing his sins. He never bought any points against Shaikh Ehsan Elahi Zaheer on manhaj except focused on his sins. The conference was in Punjan Shaer Khan (near Dinga, Gujrat) witnessed by Asif Nazeer.

4) He once initiated an argument with a deobandi in Sargodah (where he was also kicked out from Jamia Imaam Bukhari) and he said to the deobandi that he (Mustapha) will exert semen into the mouth of Abu Haneefah. This is the level of extremism that Zubair Ali and his students are upon. The deobandi said I will do the same with Imaam Bukhari. Mustapha narrated it to Khalil Ur Rahman, Safdar and I.

5) While at Jamia Athariyya he would sell fatawa although he was not qualified to issue any. He oppressed a poor person who was needy of a fatawa concerning talaq and said this is the only price he will issue it for.

Presently Zubair Ali has started to give tazkiya to him (again) saying he is good this shows how fragile his manhaj is and his weak judgements. When he went to KSA Zubair Ali told Shaikh Rabee that Ghulam Mustapha was a good salafi alim, then he came back made Jarh on him and then few weeks later he is with him again.

This self contradictory personality can be further illustrated by the issue concerning Talib-ur-Rahman .We sat in a private meeting with Zubair Ali discussing the mistakes of the takfeeri, Talib ur Rahman he informed us of some of the points concerning Talib ur Rahman when we compiled them and narrated them through the correct isnaad that we heard from Zubair Ali he became furious that we had mentioned his name. This aggression towards me was seen by the brother Irfan Ahmed Butt (from London). His friend from UK, Saleem Khan phoned him (from UK) and told Zubair Ali get your name removed from the website regarding Talib Ur Rahman. He then asked me to remove his name but we convinced him that if there is no isnaad for the narration then it will not be accepted so he reluctantly agreed. But he warned that next time we can't do this since it's his policy that he doesn't speak out against the takfeeris, etc in public. Saleem Khan is also from the Hazro region and is involved with the collection of donations for Zubair Ali Zai.

Regarding the salafi scholar Shamsudeen Afghani, the first time I asked him about him he said "he was harsh and he made dua (in his prayer) against Abdul Azeez Noorstani" so he showed his dislike. Later on when I mentioned that Shaikh Shamsudeen Afghani was a recognised scholar and so on (from SP site) then he said "he was a mujahid". Note that he has friendship to a certain extent with Abdul Azeez Noorstani whom is the head of Ghurabaa Ahle Hadeeth (Peshawar Area). Ghurabaa Ahle Hadeeth have a deviant methodology, have taqleed shaksiya (blind follow their ameer), they give their pledge of allegiance (bai'a) to their ameer in Karachi. Despite all of this Zubair Ali said about them "they are salafis and they would travel miles to pray in a salafi masjid" meaning they are strong salafis! The reality of this sect has been exposed by the Markaz Ibn Abbass in Karachi. (a salafi organization). These people the Ghurabaa Ahle Hadeeth Hizb have Taqleed Shaksiya (following their ameer whom they give a pledge of allegiance to) yet they are considered to be salafis but when Shaikh Rabee says taqleed for the jahil is permissible then Zubair Ali makes hajr from Shaikh Rabee and considers Shaikh Rabee to be deficient in manhaj. Clearly Zubair Ali Zai has no consistency in his usool!

Concerning the Imaam of Jarh wa Tadeel Shaikh Rabee bin Hadee Al-Madkhalee.

It has become apparent that Zubair Ali does not like Shaikh Rabee and he used to only visit him at our request since I used to ask him “have you visited Shaikh Rabee, yet?” also on his last visit he went to Madinah and never visited any of the Ulema there including Shaikh Falih or Shaikh Ubayd despite repeated requests from me.

He once told me “how can Shaikh Rabee know the Jarh wa Tadeel of the current times when he doesn’t know the Jarh wa Tadeel of the early times” here he was referring to the case where he claims that in Shaikh Rabee’s book he has found a lot of mistakes in isnaad checking. He also said Shaikh Rabee doesn’t know anything regarding usool-Hadeeth and he was only good at refuting qutbis.

He once also said “Shaikh Rabee is not from the major scholars” but I don’t know what context he meant it in.

On Zubair Ali Zai’s last visit to KSA he went to Makkah where he met Shaikh Rabee at his house. The topic of taqleed was initiated and Shaikh Rabee according to the narration from Zubair Ali said “indeed taqleed is wajib” thereafter Zubair Ali disagreed with him and told me this is the most fundamental principle in the deen. Meanwhile Shaikh Rabee went upstairs to bring some food for Zubair Ali however as Zubair Ali narrates “I got my stuff and ran away from Shaikh Rabee’s house”. When he came back to Pakistan and narrated this to me in front of Mustapha Zaheer, Abu Saqib Safdar and others. In another instance he said to Abu Saqib Safdar from Hazro (Zubair Ali student/friend) that ‘even if Yaser is of the same opinion concerning taqleed (taqleed for the jahil is permissible) then I will boycott him”. I later tried to explain to him that this is merely a linguistic difference what Shaikh Albaneer calls taqleed by the jahil and Zubair Ali calls it “ittiba” so therefore it’s a fiqh issue. Zubair Ali then sat us down and first said “taqleed (by the jahil) is an issue of emaan” and “taqleed (by the jahil) is part of emaan” hence what he was indicating was at Shaikh Rabee house his emaan was tested and he succeeded. He failed to clarify when the last time we posed the question to him on the telephone on the Thursday March 04 whether Shaikh Rabee is still salafi? Is the emaan of Shaikh Rabee deficient? He failed to answer them although he heard the questions. So what can be deducted from this incident that he makes severe hajr on issues connected to fiqh and is hasty in passing judgments on even the Kibaar Ulema. Please note in all of these discussions relating to taqleed it was taqleed by the jahil that was discussed and the blameworthy type of taqleed shaksiya (like the hanafis, etc or being restricted to one person in every affair).

He did as he said “when Shaikh Rabee is mentioned I will remain silent”. I told him that we have a brother (Khalil-ur-Rahman) with us whom is of the opinion of Shaikh Albaneer in the issue of taqleed by the jahil and this brother will also come and visit him in Hazro, I also told him that the brother Khalil Ur Rahman is a good Punjabi speaker and he can do talks. Upon hearing this Zubair Ali says “Khalil ur-Rahman is not allowed to speak in my masjid, he is a deviant and I will throw extra salt in his plate”. While at the house of Shaikh Rabee he says that he told Shaikh Rabee that the whole fight between the Deobandis and the Ahle Hadeeth is on the issue of taqleed. He then asked me “what is the difference between Shaikh Rabee

and the Deobandees when both of them say that taqleed is wajib”; this was the first indication to me that he was on the verge of attacking Shaikh Rabee.

This is the level of extremism he has for those whom merely hold the same position as Imaam Albanee that he will make hajr of them-this is one of his newly founded usool! This hajr is only directed at the clear salafis as for the takfeeris like “Qari Yazeed” or “Mubashar Ahmed Rabbani” they can utter whatever nonsense they wish but no hajr will be made from them!

Concerning Shaikh Falih bin Nafi Al-Harbi

In Zubair Ali book of “Jarh wa Tadeel” of today he has deleted all of the narrations from Shaikh Falih concerning the deviants such as Abul-Hasan Maribee and others. After he deleted them he informed me that he no longer narrates from Shaikh Falih. On a previous occasion he said “Shaikh Falih has a lot of pride”. So he doesn’t feel comfortable sitting with Shaikh Falih and considers him to be “extreme”. Hence on Zubair Ali last visit to Madinah he never visited Shaikh Falih or any of the other well known salafi scholars. On one of his first visits to Madinah I requested him to visit Shaikh Falih but instead he went to the house of an ikhwani called Saleh (practices exorcism in Madinah) however he did later say it was a mistake. The point being is before you go to ones house and sleep there you should at least confirm whether he is salafi or not!

Also concerning the scholar Shaikh Saleh Al-Fouzan Zubair Ali on numerous occasions has shown his dislike for him and says “Shaikh Fouzan uttered an evil statement” this so called evil statement is concerned with the issue of taqleed and more specifically the hanbali fiqh. He also mentioned that Shaikh Fouzan has “hanbaliyya” in him and made the general statement that “the Arabs scholars don’t know anything about taqleed and Raf-ul-Yadain and other fiqh issues”. In our last telephone call we asked him to clarify “whether Shaikh Fouzan has hanbaliyya” and he failed to comment.

His Usool of Hajr is Personal then on Manhaj Issues

His ikhtilaaf with Abu Khadeejah is more based on the fact that he has personal hatred for him then on issues relating to the manhaj of Abu Khadeejah. I told him many times the brothers here are a witness to this (Irfan Ahmed Butt, Khalil-ur-Rahman) that make dialogue with Abu Khadeejah and SP and resolve the differences. Irfan Ahmed Butt on many occasions requested him to delete Abu Khadeejah names from his book but he has till now refused altogether rather every time Abu Khadeejah name is mentioned he starts slandering him.

Similarly I told him to make dialogue with Dawud Adeeb and resolve any enmity that may exist but he was not interested he just said “he is a liar”. However Dawud Adeeb was willing to sit with him and he passed me his telephone number in Riyadh which I gave to Yasar Rahman to arrange the sitting. But due to lack of cooperation from Zubair Ali Zai no progress was made.

Regarding his hatred for Talib ur Rahman, this is based on the fact that Talib ur Rahman deceived Zubair Ali Zai and consequently Zubair Ali made a financial loss .Zubair Ali knew of his mistakes beforehand however he was still with him until Talib ur Rahman had a bad financial transaction with him.

Regarding Mubashar Ahmed Rabbani, Qari Yazeed both are from Jamat Dawa (ikhwani, takfeeri, and jihadi group) with both he is on friendly terms irregardless of the fact that he should make hajr of them. On our last telephone calls we asked him concerning Mubashar he never answered.

In the name of Jarh wa Tadeel he spreads nameemah concerning brothers and this is just too well known as has been witnessed by Irfan Ahmed Butt.

Manhaj Reality vs. Theory

About a few months ago we went to pick him up from Hazro, when we arrived there he told us that “someone had invited him for a dinner in Dina and let’s go there”. So we took him to Dina where he was invited I was shocked to realize that in the house there was no man and the person whom had invited him was a woman (her son was in the UK) he was freely talking to this woman (whose face was not covered) and he ate there and took some donations and left. There was one kid aged 15 or so in the house but he did not serve the food nor was interested in sitting with us.

Some time back he was in contact with a “takfeeri” from Lahore I think his name was Umar he went to Zubair Ali for a fatawa concerning defrauding the Jews and the Christians. Zubair Ali then on a visit to my house requested me to have a private meeting in the next room where he told me there was a fatawa in existence from Ghulamullaah Rehamti (or Aminallah Peshwari) that made it permissible to defraud the Kuffar in order to weaken them and cause them financial loss. Zubair Ali then informed me that this person from Lahore is an expert in this field and he shall introduce me to him since there is a prospect to make millions of dollars. I then told Zubair Ali Zai the position of the salafi scholars that in our affairs with the Kuffar then we can not do this since we have a mutual agreement not to harm each other, etc. After this he realized I was not interested so he did not further pursue the matter. The point here is that he sometimes would be prepared to issue someone else’s fatawa since he himself is not an independent thinker. So he is susceptible to the doubts of those he stays with.

Another fatawa he issued to Irfan Ahmed Butt was concerning the issue of Bank Transactions. Irfan Ahmed asked Zubair Ali whether it is permissible to take a loan from the Bank merely for accounting purposes. Zubair Ali responded “yes” however Irfan Ahmed was not satisfied with his answer. The truth of the matter is that when you go to the Bank and they ask you to sign the loan form then this is acknowledgement that the loan will incur a fixed interest rate (riba) .The point is Zubair Ali Zai gave the ruling without clear insight into the matter.

In reality as it has become apparent that he has a flexible manhaj as opposed to the strong theoretical manhaj that he sometimes speaks of.

The Alum Rock group have been able to use him a tool for causing difference between the salafis and the Alum Rock used to say” Zubair Ali is with us on this matter” that is true both of them have the same common objective that is to defame, discredit the Maktabah Salafiyya.

The Alum Rockers

This is a brief exposition of the Alum Rock group.

The first meeting I had with Kamran few years back in Birmingham, he asked me about 10 minutes into the conversation “what differences do you have with SP” I replied “nothing” he then continued “come on Yaser, you must have something”? Then I told him I had one which has been sorted. So from the very beginning here is a big indication that this group wanted to fight the salafis at SP and they were constantly engaged in finding their faults. Much of what they narrated to Zubair Ali concerning SP was lies and Zubair Ali fell into their doubts.

I once told them that Abdul Qadir Lutonee praises Kamran and the Alum Rock group and it is incumbent upon them to make hajr of him after the Maribee incident. Abdul Qadir likewise shares the same goal as them which is to fight SP. They refused to make a statement of hajr from him and they maintain ties with those who are close to Abdul Qadir.

The Alum Rock is constantly trying to promote clear hizbees and deviants into the circles of the salafis and this they did with Talib Ur Rahman and Irshad ul Haqq atharee. Irshad ul Haqq atharee is a promoter of democracy in the Hizb Markazi Jamiat Ahle Hadeeth. As for Talib Ur Rahman he is a supporter of Salman, Safar and Usama bin Ladin- clear takfeeri.

They have a lot of jahliyya (Kamran was using “caste’ to attack Abu Khadeejah and other salafis) attached to them and are clear hizbees where the common goal becomes more important than the manhaj. They did send some money to Irshad ul haqq atharee through Zubair Ali Zai. Prior to this I recall I had informed them of the mistakes of Irshad ul Haqq atharee.

Furthermore you find some of the Alum Rock members (Abu Khuzaimah) participating on the filthy ahya forum. I told Abu Khuzaimah Imran (MSN conversation) that it is incumbent upon him to boycott this forum since they are responsible for spreading slander against the salafis. However Abu Khuzaimah did not agree with me and his name appears on the forum. As for Sajid (from ahya) I have informed him that he is indeed cooperating in this evil (hosting the forum) however he does not seem too concerned.

The Alum Rock inherits much of their mentality from the likes of Talib-ur-Rahman, Irshad-ul-Haqq and Zubair Ali Zai and generally the Markazi Jamiat Ahle Hadeeth. Despite the corrupt manhaj of Markazi Jamiat Ahle Hadeeth I have never heard them mention any deficiency in them but they never cease to attack SP!

Kamran Malik is a politician whom is an expert in deception. He played the most significant role in trying to create enemies for SP. In particular he made every effort in trying to make Zubair Ali attack SP and also much of the information he relayed to Zubair Ali was lies. He also tried his best to bring me into their Hizb by saying “Abu Khadeejah is finished, just few days to go” and “even Abu Khadeejah’s father is with us” and Ajaz added “Abu Khadeejah father says you(Alum rock) are my sons not him”. Also they used to lie that the Ulema are with them such as Shaikh Abu Anas Hamad Al-Uthman and others.

Alum Rockers are on the manhaj of Markazi Jamiat Ahle Hadeeth and this is just too well known. They maintain strong ties with the members of Markazi Jamiat Ahle Hadeeth and refuse to refute them. They accommodate everyone who will share the common goal of destroying SP including the pro-Maribee hizbees from Luton.

Due to their lack of maturity and their state of confusion they have failed to take any advice. What they fail to realize is that their manhaj is not the salafi manhaj and is in opposition to the Quran and the Sunnah. The following Hadeeth prohibits this evil manhaj of narrating false information between the believers in order to cause harm:

Narrated Hudhaifa radiallaahanhu I heard the Messenger of Allaah Sallaahu Alayhi wasalam say “A Qattat will not enter Paradise” (Bukhari). A Qattat is a person whom conveys false information from one person to another with the intention of causing enmity between them.

The Alum Rock network operates with trying to create enemies for SP they did this successfully with Zubair Ali Zai and also tried to poison others. The tools they use in order to achieve their objective are one of deception and lying.

His Meezan of Usool Jarh wa Tadeel

Zubair Ali Zai in the name of Jarh wa Tadeel is engaged in the spreading of nameemah. The salafi Ulema make Jarh on an individual based on points of Aqeedah and Manhaj and this Jarh is transmitted to them individuals. The wisdom behind publishing (or transmitting) the Jarh is that it allows the person to either accept his mistakes, repent from them or the proof is established upon him.

However in the Usool of Zubair Ali Zai he makes Jarh on secondary issues such as those connected to fiqh or dunya orientated matters. Furthermore he is reluctant to transmit the Jarh; this is evident from the fact that he doesn't allow anyone to look into his Jarh wa Tadeel book.

However he only narrates the Jarh to those whom are close to him and those whom he considers to be trustworthy. Hence the individuals listed below will be surprised to know that Jarh upon them existed! Know that Zubair Ali has not authored any articles which fully explain the reasons of his Jarh upon these individuals; there is no Mufasal Jarh that exists.

In this section I will list all the Jarh that he makes upon the named individuals along with the reasons. What appears in the brackets is from me.

Please note that not all the individuals listed are salafi.

Shaikh Abdul Hameed Azhar (Maktabah Dawah-Govt of KSA, Islamabad) - Zubair Ali Zai says that he has problems that he will tell me another time. Zubair Ali Zai has chosen to keep them hidden however the brothers are left confused whether to go to him or not! Zubair Ali has not clarified the matter. Initially Zubair Ali said "go to him" and we did go and asked Abdul Hameed to translate Sharh Usool-ul-thalata of Shaikh Ibn Uthaymeen which alhamdulillah he has completed.

Abdur Rashid Azhar-(Maktabah Dawa, Govt of KSA, and Islamabad) Zubair Ali Zai says he has pride and is "abandoned".

Zulfiker Atharee-Zubair Ali says he is childish, immature and lacks wisdom. The reasons for this ruling are that Zubair Ali Zai visited Zulfiker Atharee in Madinah. Zulfiker then informed his mother (in the UK) that Zubair Ali Zai has come to visit him hence he requires more money for expenses. Then Zulfiker informed this to Zubair Ali who then narrated this to me and Zubair Ali was angry at Zulfiker and said "I was not going to eat the money of Zulfiker".

Salman Tahir -Zubair Ali says that he is a "khadijite, Fuzool(useless)" and also he was upset with Salman Tahir since he never paid Zubair Ali 's (Jamia Ahle Hadeeth) electricity bill, never gave him a mini disc player(which he says was promised) and kept him overnight in a hotel in Lahore.

Ajaz Malik-Zubair Ali Zai says he is daeef and a liar. The reasons are concerning the narration of the cheetah/tiger and also Ajaz failed to fulfill his promise of giving Zubair Ali

Zai a car, a generator, a photocopier and other items. Zubair Ali Zai also informed me that “Ajaz gave Zakah funds to Deobandees when he should have given them to me”. According to Zubair Ali Zai the funds were distributed to the Deobandees when Ajaz came to Pakistan. Zubair Ali Zai narrates that according to Ajaz he gave approx 3 lakh rupees in Zakah (to Deobandees) and Ajaz also promised to give Zubair Ali Zai the Zakah funds the following year. In the last Ramadan Zubair Ali asked me to contact Ajaz and ask him for the funds that Zubair Ali was promised .I incidentally did converse with Ajaz on MSN and asked him where the funds are and he replied “I have bought a house “(hence I don’t have anything).

Kamran Malik- Zubair Ali Zai says “he is a miser since he only calls me when fitnah hits Kamran”. Zubair Ali acknowledged that Kamran uses Zubair Ali for his politics and his on-going fight against SP.

Shaikh Ehsan Elahi Zaheer-I asked Zubair Ali Zai what is your opinion of Shaikh Ehsan Elahi Zaheer (rahimullah) he mentioned that “it’s better not to know”. So the brothers became more curious as to what the reasons are so they approached his student Abu Saqib Safdar .Abu Saqib informed us that Zubair Ali makes Jarh on Shaikh Ehsan because Zubair Ali alleges that Shaikh Ehsan hit his father.

Mustapha Zaheer-Zubair Ali Zai says this man is devoid of any wisdom and he is “baefkoof” (immature) and he says that “Mustapha is deluded into thinking he has knowledge when in actuality he merely copies my work”. Also Zubair Ali says “Mustapha interferes with my curtains and he makes taweel of my work”. Zubair Ali Zai position on Mustapha is not very firm since he sometimes gives him a strong tazkiyah (like when he informed Shaikh Rabee that this is the only person I recommend in Pakistan) and later on when he arrived in Pakistan he started to criticize him. More lately he is again with him, praising him. Mustapha carries the same ideology as Alum Rock but his “fitnah network” is in Pakistan. Mustapha on account of his fitnah has been thrown out from Jamia Athariyya (Jhelum) and Jamia Imaam Bukhari (Sargodah).

Mubashar Ahmed Rabbani- Zubair Ali Zai sometimes would say” I have three friends Talib ur Rahman, Muhammad Hussain Zahiree and Mubashar Ahmed Rabbani and all of them are bad in their transactions”. Mubashar Ahmed Rabbani despite being a deviant and an evil hizbee is a close companion of Zubair Ali Zai. Zubair Ali wrote the introduction to Mubashar Ahmed Rabbani book.

Abdul Malik Mujahid-Zubair Ali says this man is “just a businessman and Dar us Salam are not salafi”. However despite that he would visit them to the extent that after making this statement Zubair Ali Zai attended the wedding at Abdul Malik Mujahid’s house.

Abdullaah Nasir Rehmani-Zubair Ali Zai initially accused him of usurping the dawah funds later on he said he was not too sure about the isnaad. He narrated the information before verifying it.

Shaikh Mohamed Madni- Zubair Ali Zai also accuses him of usurping dawah funds; he made this statement after I informed him that Ajaz Malik said “I will buy Jamia Athariyya Air conditioning units”.

Mohammed Sharif- (raess of an Ahle Hadeeth Jamia in Faisalabad) we asked Zubair Ali about his condition Zubair Ali Zai says “he has bad akhlaq since he never fed me when I visited him”.

Abdus Salam Rustomee -Zubair Ali Zai in his book wrote that Abdus Salam is a specialist in the tafseer of the Quran. He later told me that he sits with the Deobandis and does talks alongside them on the same platform. Then incidentally at the Imam Bukhari conference (Jhelum) he met Abdus Salam and hugged him and said that “Abdus Salam has a lot of respect for me”. I asked him have you advised Abdus Salam of his mistakes and he said no. So despite making a valid Jarh and then meeting him he never offered Abdus Salam advice neither face to face nor by telephone.

Khalil Ur Rahman(graduate from Jamia Islamiya,Sadiqabad)- Zubair Ali criticized him because Khalil-ur-Rahman was of the same opinion as Imaam Albanee concerning Taqleed by the Jahil .Zubair Ali Zai said he doesn't have permission to do talks in his masjid. However when Khalil Ur Rahman met Zubair Ali and just for the sake of the argument knowing that it's an issue of fiqh, Khalil Ur Rahman agreed with Zubair Ali Zai. Then Zubair Ali Zai said “Khalil is good person he returns to the haqq very quickly”. Prior to the compilation of this Khalil-ur-Rahman spoke to Zubair Ali Zai on the phone and Khalil informed Zubair that he has some important questions .Zubair Ali hung up the phone.

Ibn Jibreen- Initially Zubair Ali Zai had Jarh upon him from the Narrations from Shaikh Falih however he deleted these comments due to his hatred for Shaikh Falih Al-Harbi. While in Riyadh he met Ibn Jibreen and Zubair Ali says that” Ibn Jibreen lied about the reference of a Hadeeth” hence Zubair Ali thinks this is sufficient to overwrite the speech from Shaikh Falih.

Qari Yazeed- Zubair Ali says “Qari sahib helped me greatly in Riyadh”; “I cant break my ties from him since he has helped me with the visa” and “Qari Yazeed requested me to visit Hafiz Saeed”(Ameer ,Jammat Dawa).Qari Yazeed is a evil hizbee from Jamat Dawa and it is obligatory to make hajr of this takfeeri.

Taqweem- After realizing that Taqweem has connections with Abu Khadeejah Zubair Ali says “he is a khadijite; I don't want to look at his face”.

Abu Khadeejah-Zubair Ali says “Abu Khadeejah is a liar”;” he is a dog of the dunya” and other baseless comments. Zubair Ali Zai wanted to write a book on Abu Khadeejah however he had no evidences to put in the book and also he was aware that I was not going to help him.

Dawud Adeeb- Zubair Ali Zai says” he lied about me” concerning a narration regarding the reading of Shaikh Albanee's book. He was unwilling to forget the past and further cooperate with Dawud Adeeb although I tried to arrange a meeting for him in Riyadh with Dawud.

Kashif Khan(USA)- he met another person whom was called Kashif and Zubair Ali was clearly upset as he also considers Kashif to be a hizbee i.e. khadijite.

Mohammed Hussain Zahiree- Zubair Ali says “he has not paid Anas (from Lahore, Dar us Salam office) whom has translated a book for Muhammad Hussain” hence he warns against him.

Shaikh Rabee bin Hadee-”he doesn’t know Jarh wa Tadeel of the past then how is he going to know Jarh wa Tadeel of the current times” when his name is mentioned I will remain silent” meaning not give him a tazkiyah. He has hatred for Shaikh Rabee.

Falih bin Nafi Al-Harbi- Zubair Ali Zai says “he has pride”.

There is no just Meezan upon which he weighs individuals; for the most part it is just a personal matter with prime focus on the dunya issues. As from the above statements it can be deducted that there are many contradictions between his statements, his usool and his actions. There is lack of consistency in his rulings so therefore they are not based upon a principle of the Shariah.

Ikhwani Ideology

Zubair Ali happily informed me “that in the Attock region there exists 8 factions of the Ahle Hadeeth and they have unanimously elected me as the Ameer”. What is surprising is that this entire group has different methodologies such as the extreme Takfeeris Jamat Dawa (enemies of the Salafi Saudi scholars), the hizbee Ghurabaa Ahle Hadeeth (whom are known for their innovations) and also the Markazi Jamiat Ahle Hadeeth (promoters of democracy) and others. So rather than cleanse them by refuting their batil manhaj he adopted the principle “what we agree upon is more than what we disagree upon”. Is this not ikhwanism?

Conclusion

Prior to this bayaan we gave Zubair Ali an opportunity to repent however his student Mustapha answered on his behalf and said “go ahead”. We acknowledge that in the previous instance (dispute with SP) then I was wrong to attack SP using the issue of Zubair Ali Zai. The reason why I felt it was necessary to compile the mistakes of Zubair Ali Zai is that he has become a major obstacle in the unity of the salafis in the UK also some others hizbs are using his shield for their own motives. However now they have nothing to fall onto as the truth has become crystal clear, alhamdulillah.

We acknowledge that in the previous incident we failed to understand the reasons which compelled SP to write the 9 points against Zubair Ali. Zubair Ali is not a cooperative person and if you have an issue of ikhtilaaf with him then he would not even answer your phone call!

I no longer have any relationship with Zubair Ali or Alum Rock both of them share the evil objective of destroying Maktabah Salafiyya whether they realize this or not. Zubair Ali is exposing himself and this only becomes apparent to the one who has remained in close contact with him. Let it also be known that in the past 4 yrs or so then no one knew Zubair Ali Zai as well as I did and to a lesser extent the brother from London whom currently resides in Islamabad Irfan Ahmed Butt. We made every effort to purify his manhaj as he admitted himself that previously he was under the influence of the takfeeris. In his transition to clear Salafiyya we (also SP) gave him books on manhaj, introduced him to the salafi scholars (Murad Jazaeri is a witness to this) and sent him to Saudi in order to meet the Ulema. However recently his extremism has left us with no choice except to stay away in order to safeguard our manhaj. Zubair Ali is a person who lacks wisdom and maturity.

A further clarification that Yasar Rahman (currently residing in Riyadh), Irfan Ahmed Butt (from Harrow, London) and Khalil-ur-Rahman (from Kharian) would like to declare that they are free from Zubair Ali Zai and do not cooperate with him anymore.

May Allaah give Zubair Ali Zai the tawfeeq to accept his errors in manhaj and return to the haqq.

Wasalam

Dated: 10th March 10, 2004
Maktabah Dar-al-Hadeeth, Islamabad

yasersalafi@orange.net
molvikhalil@yahoo.co.uk